



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Ha'meem. <sup>1</sup>	حَمْدُ
2. Descending <sup>2</sup> (of) the book (is) from Allah The Mighty, The Hakeem <sup>3</sup> (infinite bekmal <sup>4</sup> Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Not We created the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what (are) between them both except by the right and ajal <sup>5</sup> (term-limit) musamma <sup>6</sup> (that which is designated and/or named); and who <sup>r</sup> unbelieved they <sup>z</sup> a'mma (regarding) what (had been) warned they <sup>z</sup> (are) shunners.	مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ
4. Let-say [you <sup>s</sup> ]: have you <sup>c</sup> seen what you <sup>z</sup> invoke of lesser than/without Allah, let-show me you <sup>z</sup> what (that/on Earth) <sup>7</sup> created they <sup>z</sup> of the Earth; <sup>w</sup> or for them asherkon (partnership with Allah) in the Heavens; <sup>w</sup> eetoney <sup>x</sup> (let-you: <sup>z</sup> bring/come-to me) <sup>x</sup> by a book of before this, or a remnant <sup>w</sup> /trace <sup>w</sup> of knowledge, en (if) you <sup>c</sup> were ssa'de-geena (always truth enforcers).	قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتَتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ
5. And who <sup>a</sup> (is) adhallo <sup>8</sup> (more astray) of whom <sup>p</sup> [he] invokes of lesser than/without Allah who <sup>p</sup> not yestajeebo <sup>9</sup> (compliantly-answer) for him to The Qeyamatey's <sup>w</sup> (Judgment's) Day, while they (are) a'n (off) their invocation (are) neglectors.	وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ
6. And if (had been) thronged the mankind, they <sup>z</sup> were for them foes and they <sup>z</sup> were by their eba'da'te <sup>w</sup> (worship/servility-to-them) unbelievers they <sup>z</sup> .	وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ
7. And if (to be/being) recited <sup>w</sup> on them Our Aya'to <sup>w</sup> (Qur'anic statements) evidences-she <sup>ym</sup> said who <sup>r</sup> they <sup>z</sup> unbelieved for the right <sup>x</sup> lamma (when/whence) [it <sup>x</sup> ] came(to) them: this (is) a magic manifester.	وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ
8. Or say they <sup>z</sup> : iftrabo ([he] crafted it <sup>x</sup> as a lie for fraudulent end); let-say [you <sup>s</sup> ]: en (if) iftaraytoho (I crafted it <sup>x</sup> as lie for fraudulent end) then not possess you <sup>z</sup> for me of Allah a thing; He (is) knowinger by what tofedhona <sup>10</sup> (you <sup>z</sup> group-rush) in it <sup>x</sup> ; sufficed by Him Shaheedan (iterative	أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

<sup>4</sup> See the *Lexicon* attached to this Translation for "bekma".

<sup>5</sup> The word "الأجل" means term-limit, see اللسان.

<sup>6</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>7</sup> The demonstrative pronoun "ذا" in "ماذا" is an intensifier when it is suffixed to an interrogative pronoun, such as "ما". Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: "what on Earth" or "why on heaven's name," etc.

<sup>8</sup> The word "أضل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

<sup>9</sup> The word "يستجيب" is rooted in "استجاب" meaning: favorably/ compliantly answer, not just answer. See الهادي.

<sup>10</sup> The word "تفيضون" comes from "الإفاضة" which means a crowd of people rushing from one place to another

Witnesser/ Testifier) between me and [between] you <sup>b</sup> ; and He (is) The <i>Ghafooro</i> (iterative Forgiver), <i>Ar-Raheemo</i> (The iterative mercy Giver).	تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾
9. Let-say [you <sup>s</sup> ]: I was not an innovation <sup>11</sup> of the messengers and not <i>adrey</i> ([I] <i>profoundly know</i> ) what (is to be) done by me and neither by you; <sup>b</sup> <i>en</i> (not) <i>attabe'o</i> ([I] <i>closely-follow</i> ) except what (is to be/ being) revealed <sup>12</sup> to me; and I am not except <i>na'theeron</i> (iterative warner) manifest.	قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِن أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَىٰ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾
10. Let-say [you <sup>s</sup> ]: have you <sup>c</sup> seen <i>en</i> (if) ( <i>it</i> <sup>x</sup> ) [was] from <i>enda</i> (by munificence of/ by Rule of) Allah and unbelieved you <sup>c</sup> by it <sup>x</sup> and witnessed/ testified a witnesser/-testifier of Israel's sons on its <sup>x</sup> similar, so [he] believed and <i>istakbartom</i> <sup>13</sup> (you <sup>c</sup> affirmed your <sup>n</sup> standing haughtily above submission); verily Allah divinely-guides not the people the <i>dha'lemeena</i> <sup>14</sup> (injustice-doers).	قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِّنْ عِندِ اللَّهِ وَكُفْرَتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾
11. And said who <sup>r</sup> unbelieved they <sup>z</sup> for whom <sup>r</sup> they <sup>z</sup> believed: if ( <i>it</i> <sup>x</sup> ) [was] <i>khayran</i> <sup>15</sup> (desirable/ worthiness/ goodness) not (would have) preceded us they <sup>z</sup> to it; <sup>x</sup> and <i>edh</i> (when/ while) not <i>yahtadow</i> (they <sup>z</sup> are divinely-guided) by it <sup>x</sup> then they <sup>z</sup> shall say: this (is) an <i>ufkon</i> <sup>x</sup> (slandorous-fabrication/ specious concoction) <sup>x</sup> old.	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾
12. And of before it <sup>x</sup> <i>Mosa's</i> (Moses') book (distinctly): <sup>16</sup> principal and mercy; <sup>w</sup> and this (is) a Book <i>mussaddegon</i> <sup>17</sup> (accepter as credible), tongue-Arabic to warn [he/ it <sup>x</sup> ] <sup>18</sup> whom <sup>r</sup> <i>dhalamo</i> <sup>19</sup> (they <sup>z</sup> wronged) and a <i>bushra</i> <sup>20</sup> (a pleasant-tiding) for the benefactors.	وَمِنْ قَبْلِهِ كَتَبْتُ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ الْمُحْسِنِينَ ﴿١٢﴾
13. Verily, who <sup>r</sup> they <sup>z</sup> said: our Lord (is) Allah, afterwards they <sup>z</sup> straightened, so neither (is) fear on them and nor (shall) they sadden.	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقْبَلُوا فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
14. Those (are) the Paradise's <sup>w</sup> companions, immortals they <sup>z</sup> (are) in it <sup>w</sup> a requital by what they <sup>z</sup> were working.	أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾
15. And We enjoined the human by his both begetters	وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ

<sup>11</sup> The word “بدعاً” meaning “first.” Also “بدعاً” is an *infinitive noun*. See إعراب القرآن، لمحمود صافي.

<sup>12</sup> The word “أوحى” in “يُوحى” denotes at least *six* diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

<sup>13</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

<sup>14</sup> The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

<sup>15</sup> The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

<sup>16</sup> The word “إماماً” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال” = *adverbs* or “تمييز” = *distinctions*. For *distinction* seems to me more applicable.

<sup>17</sup> The word “*musaddegon*” is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

<sup>18</sup> The hidden pronoun in “لينذر” could refer to The Messenger or to The Book, i.e. The Qur'an. See القرطبي.

<sup>19</sup> The word “ظالم” = “فاعل الظلم,” = “wrong-doer” and “ظلم” = “wronged.”

<sup>20</sup> Here again there is no single word in English for the noun “بشرى,” so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And “بشرى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*khayrey*” (desirables, goodnesses, worthinesses).

(parents) *ehsan* (meritorious deed); bore him his mother discomfotingly<sup>21</sup> and delivered him discomfotingly; and his bearing and his weaning (are) thirty months, until if [he] reached his *ashuddo*<sup>22</sup> (prime/full mental and physical strengths) and reached forty years <sup>w</sup> [he] said: my Lord *aw'ze'aney* (let-dispose me [You<sup>s</sup>]) to thank Your<sup>t</sup> boon<sup>w23</sup> which<sup>u</sup> *an'amta*<sup>24</sup> (You<sup>h</sup> had graced bounteously and ennoblingly the most desirable and delighting boons) on me and on my twain begetters-parents; and that [I] work righteously (which) [You<sup>s</sup>] delight it;<sup>x</sup> and let-reform for me [You<sup>s</sup>] in my progeny;<sup>w</sup> verily I repented to You<sup>g</sup> and verily I am of the Muslims.

إِحْسَنًا حَمَلْتَهُ أُمُّهُ كُرْهًا  
وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصَّلُهُ  
ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ  
أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ  
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ  
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ  
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ  
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٢٥﴾

16. Those whom <sup>r</sup> *nataqabba'lo*<sup>25</sup> ([We] clemently accept) a'n<sup>26</sup> (from/ regarding) them *ahsa'na*<sup>27</sup> (perfecter and beautifuler) of what they <sup>z</sup> worked and We overlook a'n their *sayye'aa'te* <sup>w</sup> (demeritorious-deeds) <sup>w</sup> in the Paradise's <sup>w</sup> companions; the truth's promise, which <sup>x</sup> they <sup>z</sup> [were] promised.

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ  
مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ  
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ  
الَّذِي كَانُوا يُوعَدُونَ ﴿٢٦﴾

17. And who<sup>x</sup> [he] said to his both begetters (parents) fie for you both, do you both promise me that *okhbraja* ([I] be emerged/ produced) while *qad* (already affirmatively) ceded-she<sup>y28</sup> the generations of before me; while both (are) beseeching Allah, *wayla* (lengthy: stay in a valley in Hell/ bane/ woe for) you<sup>g</sup> let-believe [you<sup>s</sup>]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (ancients') fables.

وَالَّذِي قَالَ لَوْلَاذِيهِ أَفِ لَكَ مَا  
أَتَعَدَّانِي أَنْ أُخْرِجَ وَقَدْ خَلْتُ  
الْقُرُونُ مِنْ قَبْلِي وَهُمَا  
يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَأَمِنَ إِنَّ  
وَعَدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا  
إِلَّا أَسْطِيزُ الْأَوَّلِينَ ﴿٢٧﴾

18. Those (are) who <sup>r</sup> righted on them [the] say<sup>29</sup> in *Uman*<sup>w</sup> (peoples/nations) <sup>w</sup> *qad* (already and affirmatively) ceded-she <sup>y</sup> of before them of the Jinn and the human-kind; verily they were losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
فِي أَمْرِ قَدْ خَلْتُ مِنْ قَبْلِهِمْ مَنْ  
الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا  
خَاسِرِينَ ﴿٢٨﴾

<sup>21</sup> See the *Lexicon* attached to this Translation for the distinction between “كُرْهًا,” *dhammah* on the “ك,” as in this *Ayah*, and “كُرْهًا,” *fat'ha* on the “ك,” as in (S3:83), and “إِكْرَاهًا,” as in (S2:256).

<sup>22</sup> The Arabic word “*ashudda*” = “أَشُدَّهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

<sup>23</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon<sup>w</sup>”).

<sup>24</sup> The word “أَنْعَمْتَ” in “أَنْعَمْتَ” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أَنْعَمْتَ.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>25</sup> The Arabic word used in The Qur'an is “تَقَبَّلَ,” not “إَقْبَلَ” or “قَبِلَ” = let you accept, or accept. Thus, “تَقَبَّلَ” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, تَقَبَّلَ = clemently accepted.

<sup>26</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عَنْ.

<sup>27</sup> There is no English word for أَحْسَنَ = *absane*. Both words perfecter and beautifuler are in their adjective sense.

<sup>28</sup> The ت in the word “خَلْتُ” is ت التانيث = -she<sup>y</sup> as the word “القرون” is figuratively masculine, so it needs the ت.

<sup>29</sup> The expression “righted on them the say” is an Arabic tongue expression meaning: it became necessary to penalize them.



19. And for each (are) ranks <sup>w</sup> of what they <sup>z</sup> worked; and to fulfill <sup>30</sup> [He] (for) them their works and they (are) not <i>yodh'lamoona</i> <sup>31</sup> (to be wronged they <sup>z</sup> ).	وَلِكُلِّ دَرَجَةٍ مَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَالُهُمْ وَهُمْ لَا يَظْلَمُونَ ﴿١٩﴾
20. And day (to be) exposed whom <sup>r</sup> unbelieved they <sup>z</sup> over The Fire; <sup>w</sup> you <sup>c</sup> undid <sup>32</sup> your <sup>n</sup> goodies <sup>w33</sup> in your <sup>n</sup> life <sup>w</sup> (of) the world <sup>w</sup> ; and <i>istamta'atom</i> <sup>34</sup> (you <sup>z</sup> had lengthily affirmably relished the transitory worldly delights) by it; <sup>w</sup> so today you <sup>z</sup> (are to be/ being) requited the disgrace-torment by what you <sup>c</sup> were <i>testakeberona</i> <sup>35</sup> (you <sup>z</sup> affirm standing haughtily above submission) in the Earth <sup>w</sup> by other than the right; and by what you <sup>c</sup> [were] <i>tafsoqoona</i> (rebellious you <sup>z</sup> vis-à-vis Allah's command).	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾
21. And let-remember [you <sup>s</sup> ] Aaden's brother, <i>edh</i> (when-/ since) [he] warned his people by the <i>Abqa'fe</i> (winding sand hills) while <i>qad</i> (already and affirmative) ceded <sup>w</sup> the <i>no'thoro</i> (iterative warners) from between his hands <sup>w36</sup> and from his rear; that let-not worship you <sup>z</sup> except Allah; verily I <i>akhafo</i> <sup>37</sup> ([I]fear/ know) over/on you <sup>b</sup> a great days' torment.	وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ الْنُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾
22. Said they: <sup>z</sup> have you <sup>h</sup> come (to) us to <i>ta'afeka</i> ([you <sup>s</sup> ] slanderously-dissuade/ speciously deter) us a'n (off) our <i>aleha'te</i> <sup>w</sup> (deities); <sup>w</sup> so <i>eetey</i> <sup>x</sup> (let-you <sup>s</sup> bring/ come to) <sup>x</sup> us by what [you <sup>s</sup> ] promise us, <i>en</i> (if) you <sup>h</sup> were of the <i>ssa'dequeena</i> (they who always enforce the truth).	قَالُوا أَجِئْنَا لِنُفِِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾
23. Said [he]: verily only the knowledge (is) <i>enda</i> (by munificence of/ by Rule of) Allah; and [I] communicate (to) you <sup>b</sup> what I (had been) sent by it; <sup>x</sup> [and,] but I see you <sup>b</sup> a people <i>tajbaloona</i> <sup>38</sup> (you <sup>z</sup> act ignorantly or incorrectly).	قَالَ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرْتِكُمْ قَوْمًا فَجْهَلُونَ ﴿٢٣﴾
24. Then <i>lamma</i> (when/ whence) they <sup>z</sup> saw it <sup>x</sup> contingent <sup>x</sup> advancer <sup>x</sup> (towards) their valleys, said they: <sup>z</sup> this (is) <i>aa'redhon</i> (nimbus-contingent) raining us; rather it <sup>x</sup> (is) what <i>ista'ajaltom</i> (you <sup>c</sup> sought hastening) by it; <sup>x</sup> a wind <sup>w</sup> in it <sup>w</sup> a painful torment. <sup>x</sup>	فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾
25. [It <sup>w</sup> ] destroys every-thing by command <sup>x</sup> (of) its <sup>w</sup> Lord; so they <sup>z</sup> became <sup>39</sup> not (to be/ being) seen except their dwellings; like <i>tha'leka</i> (afar-that-it/ that) <sup>x</sup> We requite the people the criminals.	تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

<sup>30</sup> The word “يوفي” in “ليوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

<sup>31</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>32</sup> The word “أذهب” = “undid,” in “أذهبتم” means: consumed or wasted or used up.

<sup>33</sup> The word “طيبات” = “goodies” = “goodies,” <sup>w</sup> = a feminine gender means anything delectable and legitimate.

<sup>34</sup> The word “استمتع” = “دام له ما يستمده منه” see “اللسان” or is “تمتع طويلا” see “الهادي” hence lengthily is added to emphasize this concept.

<sup>35</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

<sup>36</sup> The locution “before his hands” is an Arabic *tongue* expression meaning: *before him* or *ahead of him*; and the word “النُّذُرُ” = “warners” meaning the “messengers.”

<sup>37</sup> Linguistically the word “خفت” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

<sup>38</sup> The word “تجهلون” = “tajbaloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

<sup>39</sup> The word “أصبحوا” is based on “أصبح” which means *became* or *happened* by next morning.

40 The word “مَكَّنَ” in “مَكَّنَا” means “*found*” or “*established*.” It also means “*enabled*” or “*empowered*.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*.

41 The word “اَغْنَى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” *includes* sufficed and *not* vice versa. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

42 The word “اِتَّخَذَ” from “اِلْتِخَاذٌ” which is “اِفْتِعَالٌ” for “اِلْتِخَاذٌ,” as stated in *لسان العرب*; therefore, “اِتَّخَذَ” is *always* taking and *presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

43 The word “قَرَّبَانَا” = “مَا يَتَقَرَّبُ بِهِ” so such “sacrifice” is to be their *intercessors* to Allah. As they say: “not [we] worship them except to their nigh us to Allah a nigh.” (S 39:3).

44 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

45 The word “*musaddeqan*” is more than an “*affirmer*,” as “*affirmer* is *directly* for *affirmation* or *confirmation*.”

46 The pronoun “هـ” in “بِهِ” could refer to the *inviter* (Mohammad, SAW) or by Allah, SWTA, Who will *forgive* for them their offenses. **القرطبي**.

47 The word “اولياء” could also mean, among them: *protector, friend*.

33. Have [and] not seen they<sup>z</sup> verily Allah, Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and [He] fatigued not by their<sup>w</sup> creation, (is) surely *Qadir*<sup>48</sup> (He-Who is capable of: giving/doing/enforcing/influencing) over/on to quicken [He] the dead; *bala*<sup>49</sup> (certainly-not); verily He (is) over every-thing Omnipotent.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِ  
يَخْلُقْهُنَّ بِقَدِيرٍ عَلَى أَنْ تَحْيِيَ  
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ﴿١٦﴾

34. And day (to be/ being) exposed whom<sup>r</sup> unbelieved they<sup>z</sup> over/on The Fire;<sup>w</sup> is this not by the right; said they<sup>z</sup>: *bala*<sup>50</sup> (certainly-not), by<sup>51</sup> our Lord; said [He]: so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were unbelieving.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى  
النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا  
بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٧﴾

35. So *issber* (let-hold on patiently [you<sup>s</sup>]) just-as *ssabara* (had held on patiently) the resolve-possessioners of the messengers; and let-not *tasta'ajel* ([you<sup>s</sup>] affirmably hasten) for them, as if they, day they<sup>z</sup> see what they<sup>z</sup> (are being) promised, not waited they<sup>z</sup> except an hour<sup>w</sup> of a *naha're* (between sunrise and sunset); announcement; is (to be) perished except the people the *fa'seeqoona* (rebels vis-à-vis Allah's command).

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزِّ مِنَ  
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ  
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ  
يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغْ  
فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿١٨﴾

<sup>48</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>49</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>50</sup> Ibid, for “بلى.”

<sup>51</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.